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# The Christian Socialist

The Golden Rule Against the R[illegible] of Gold

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# Economic Science or Sectarian Dogmatism

## A Reply to Professor Untermann by Rev. E. E. Carr

Having given valuable space and position in this paper to the advertisement of Dietzgen's book, it was naturally supposed that those further interested would refer to the book itself. Therefore it was with no little surprise that a suggestion from the publishers was received, and later from Prof. Untermann, that they desired a reply printed in the Christian Socialist. But, in consideration of the fact that the reply was to be written either by Prof. Untermann or Eugene Dietzgen, men of high distinction in the Socialist movement, we cheerfully consented.

It was with particular pleasure that we put on record Prof. Untermann's statement that he does not object to but "realizes plenty of justification for" our effort to lead church members into Socialism by means of a paper especially adapted to their mode of thought, and also his wise and manly demand for "unrestricted freedom of speech" in the Socialist movement. And I hope he is wise and strong enough to bear patiently and kindly the objections to which, from our viewpoint, his main reply is exposed. Owing to my respect for the personal character and intellectual attainments of Prof. Untermann and the fact that in party contests we have heretofore always stood side by side, I hope that nothing I may say will be received by him as a personal affront. His friendship is a prize I covet.

### Dialectics or Dogmatism?

Deep disappointment must be confessed that Prof. Untermann did not furnish in his article some slight illustration of the "Inductive Dialectics" he so strongly recommended in the title of his reply, instead of creeping cautiously behind the breast-work of a few great names from whose shelter to invoke the dogmatic spirit and factional prejudice of those who agree with him in opposition to religion. The only thing he makes any attempt to prove is that Marx and Engels agreed with Dietzgen and him concerning philosophic materialism, and not with me, which I cheerfully admit. The climax of his argument (?) is in the following remarkable language, which shows clearly that he sometimes not only falls far short of the true scientific spirit, but is wholly lacking in the sense of humor:

*"You cannot accept some of Marx's theories and reject others. They stand or fall together. If you reject one, you reject them all."*

Did any uneducated "hardshell" preacher ever express anything more preposterously dogmatic and untenable than this! There is no argument against such an astonishing statement.

Seriously, I must say that no man lives, or has yet lived, to whom I can unreservedly surrender my own intellect and whose every theory I can fully endorse. I do not accept every theory of Marx. I do not believe he was infallible. And the question whether Marx and Engels agreed with Dietzgen's materialist monism does not vitally interest me. Frankly, I am neither superstitious nor dogmatic enough to make a good worshipper of Dowie, De Leon, or Dietzgen. I must have room to breath and think and hope for myself.

Nor did I "repudiate the philosophy of Joseph Dietzgen as being contrary to Marxian methods and theories." I understand that Marx substantially agreed with Dietzgen. But I do most decidedly separate the economic theories of Marx from his anti-religious dogmas. I accept Marxian economics and refuse atheism.

Socialism is economic science, not sectarian dogmatism.

### The Greatness of Marx

As an economist Marx made a discovery so great that his name will be forever glorious and honorable. Hundreds of millions of people from age to age will speak it with reverence, joy and gratitude. Is not this splendor enough for one mortal, without trying to cast over his real brilliance the grotesque mantle of infallibility?

*Inductive dialectics is a method of investigation, not a conclusion.*

If, starting with an entirely correct appreciation of all the facts, this method of investigation were used with absolute correctness, the conclusion would be correct. But there are too many uncertainties in the path of human investigation to expect that any "mere man" will *always* be free from mistakes. The true scientist is humble and open to the light.

Marx was a man, not God.

### Jesus and Marx

"The ideal of a co-operative commonwealth is not typical of Marxian economics," says Prof. Untermann. True, but *it is essential to Marxian economics;* and no candid student can deny the debt Marxian Socialism owes to the utopians from Plato and Jesus to Fourier and Owen. But to Jesus belongs the glory of beginning the historic struggle of the class-conscious proletariat toward the co-operative commonwealth. Standing on the shoulders of Jesus and the power machine, Marx was able to discover the method of fulfilling the ideal. And, from the materialist viewpoint, it must seem astounding that Jesus perfected the ideal eighteen hundred years before the ballot and the machine enabled Marx to discover the method. He who creates the ideal is the greater, more original mind; for the ideal must precede and is a constant spur and aid toward mastering the method.

The earlier inventors of the steam engine made comparative failures; but without their efforts and ideals the modern steam engine could never have been. The ideal is comparatively useless without the method of its achievement; but *the method is forever impossible without the ideal.* Jesus was necessary to Marx, while Marx showed how Christianity may be made practical.

### Untermann on Primitive Christianity

Prof. Untermann well understands the proletarian character of primitive Christianity, and his own printed words far more than answer all his objections to my position on this point. In his book, The World's Revolutions (Kerr & Co., 50 cents), page 63, he says of Jesus:

"His whole heart was with his class, and his fiery soul was soon aglow with enthusiasm and zeal to establish *an international brotherhood of the working class* which should create the conditions for peace on earth and good will to all men regardless of classes and nationalities.

"It has often been said (page 64) that the communism of those ancient revolutionaries concerned itself only with the consumption of things, not with their production. But all circumstances indicate that their plans included the public ownership of land and the sharing of the products of agriculture and handicrafts.

"His own words (page 67) show that *he was aware of his proletarian mission and loyal to it.*

"In short, (page 68) the organization carried on its work much in the same way as the German Socialists during the period of the anti-Socialist laws, only that the Jewish agitators had the advantage of speaking a language which the Roman authorities did not understand."

On pages 70, 71 and 72 Prof. Untermann gives a correct and striking interpretation of the proletarian, class-conscious, revolutionary message and work of Jesus. He says:

"The proletarian agitation in Palestine began its public career in out-of-the-way places, far from the jealous eyes of the authorities. Under the prevailing mode of production the rural districts were the main seats of the revolution.

"And this was the burden of the proletarian teachings: The working people are the salt of the earth. If this salt degenerate, whence shall humanity derive its strength? The working people are the light of the world. They should let their light shine before the people, so that the proletarian ideals and aims may become known.

"*The victory of the working class is inevitable.* The lowly shall inherit the earth, and 'not one jot or one tittle shall pass from the law till all is fulfilled.'

"Therefore, premature violent revolutions, such as some contemplate, are useless. Violent resistance is evil, until the majority get ready for it. It is not men who are responsible, but conditions. Therefore the workers must not hate the rulers, for they are acting as their environment dictates, and they do not understand that the working class must do the same.

"*The proletariat does not wish to destroy religion, but to give it real life.* The religion of the scribes and pharisees is a sham, because it cannot be practiced in human relations. Men should live under conditions in which they can practice the golden rule. One cannot serve two masters. A rich man will as soon be truly religious as a camel will go through the eye of a needle. One who accumulates wealth by exploiting others cannot treat them at the same time as brothers.

"It is ridiculous to spend all our lives producing the material requirements of life and to have no leisure for the improvement of the intellect when, under a rational system, men would have to pay no more attention to the problem of existence than the birds of the air or the lilies of the field.

"Men cannot come into communion with God so long as they are compelled to live contrary to his natural laws. God cannot be a God of hate, but must be a God of love, and only by following the natural laws of his world can men fit themselves for that higher life which will make them one with God. *Therefore the working class must first rise out of its servitude and claim the world for its own.*

"For the present give to Caesar what is Caesar's, but do not relax in your agitation. Spread the idea of the proletarian revolution wherever you go. In due time these ideals will surely prevail, and then peace and freedom will settle on earth.

"This message struck home a thunderbolt. The people flocked to hear Jesus and his comrades. They were received with open arms by the lowly wherever they spoke. Within three years after the opening of the first public agitation, Palestine was honeycombed with revolutionary organizations."

The effect of the death of Jesus is described as follows on page 74:

"The story of his heroic faithfulness to his principles touched every proletarian heart. Fired by his example, the followers of Jesus displayed a disregard of their own lives and safety which spurred every true man among them to the greatest exertions. Persecutions only seemed to add more fuel to this movement. * * * There was no cohesion, no definite aims, no enthusiasm anywhere, but among the Christian proletariat." And this continued for 300 years.

Referring to the transformation of Christianity under Constantine in the fourth century, Prof. Untermann (page 78) declares: "The new Saul became a Judas. * * * The entire purpose and meaning of the Christian organization and message were perverted. From a revolutionary movement it was turned into a pillar of wealth and exploitation. The revolutionary proletariat saw itself robbed of the results of hundreds of years of persevering efforts. Its organization, instead of triumphing, fell to pieces at the very moment when its enemy was weakest and *it might have changed the history of the world.*

"The Christian proletariat (page 79) had revived all those elements which make for a higher human development away from the brute, without which the proletariat could not realize its ideals, could not terminate the war of man against man.

"With the early Christian agitation, (page 151) the real mind of humanity began once more to think along lines which fell in with the natural evolution of the entire human race. And this self-conscious intellectual life spontaneously generated out of its economic and political conditions the évolutionary ideals of international brotherhood, peace at home and abroad, freedom from all oppression, equality and justice for all.

"The treason of the possessing Christians under Constantine changed all this. * * * It hurled into 1,500 years of damnation and hell *the very spirit that was about to save all humanity from intellectual darkness.* It buried brotherhood, peace, freedom, equality and justice for the Judas reward of private property and class rule. * * * *The light had gone out.*

*"What the Christian proletariat dreamed,* (page 168) *that will be triumphantly accomplished by the proletarian revolution of the twentieth century."*

The above is only a small part of Prof. Untermann's discriminating appreciation of the character of Christ's work, which appears in the book mentioned, and in his Science and Revolution he uses many similar expressions. Therefore I do not think it becomes him to forbid my preaching Socialism in the name of Jesus, as well as in the name of Marx, and, with such an illustrious example before me, I shall continue to do so.

The fact is, there is no vital difference between Prof. Untermann and me concerning economic science or the political economy of Jesus. The difference lies in the realm of theology, , with which Socialism, as such, has nothing to do.

### Metaphysical Materialist Monism

In support of the statement made by Dietzgen that *"The spirit of man is the only spirit,"* * * * *"Our* (human) *spirit is the highest spiritual being"* in the universe, * * * *"Our consciousness is the universal center, the universal means of communication,"* Prof. Untermann asserts: "Universal consciousness cannot exist in any other way than in a multitude of concrete forms" (which would not be universal consciousness at all) "the highest and most conscious of which is at present the human mind."

This is not only unproved and unprovable dogma, it is metaphysics run wild—going "beyond the physical" with *a universal negation.* It is atheism pure and simple. Why object to the name?

If I were an atheist, I would not wish to deny it; but Prof. Untermann's attempt to fasten that name on me, *while I teach that there is a God and that men may know him,* is but another illustration of the reckless, unscientific method by which he arrives at some of his conclusions.

On page 175 of Prof. Untermann's Science and Revolution (Kerr & Co., 50 cents), he plunges into metaphysics—the nature of being and the origin of the universe—and develops a God of his own, composed of ether dust, consciousness, will, etc. "This picture," says he, "shows all there is (was) in the universe at that inconceivably remote stage of its career." And if this is not "metaphysical speculation" I would like to see a specimen.

"This is the cosmos, god, infinite, or whatever high name you wish to give it," says he, "omnipotent, omniscient and above all omninatural."

This universe, which is *conscious, allwise* and *almighty,* declares Prof. Untermann, "follows its own laws," laws which are "eternal." He states also (page 16) that it manifests *"a consciously directed and organized movement toward a preconceived aim,"* which inevitably suggests a Director—God.

Really this is not so bad for one who contemptuously repudiates metaphysics and denies any consciousness or intelligence "higher than the human mind." But it leaves the reader in doubt as to whether, in his heart, Prof. Untermann is not, after all, a theist rather than a materialist monist.

Consciousness existing "in a multitude of concrete forms," themselves the product of evolution, could not be the Director of the cosmos in its general development "toward a preconceived aim" and could not hold the universe together as a cosmos. But if Prof. Untermann's Original Consçiousness is allwise and almighty, it is Infinite Personality, our eternal Father; and our consciousness in concrete form is but a spark from the Infinite Flame, truly "an offspring of God."

### The Proof of the Pudding

If the atheistic theory of materialist monism were true; if there be no God, nor spirit above man's, and if the hope of personal immortality be wholly chimerical—yet *this cannot be demonstrated by man.* It is only dogmatic disbelief, a mere negation. *There is no pudding to eat.* And, if the denial represents the fact, human HOPE is greater than human POSSIBILITY—a thing incredible; and, compared with the hope, the fact means ETERNAL LOSS.

On the other hand, the existence of the universe as a cosmos demonstrates the existence of God, and it is reasonable to suppose that men may come into consciousness of their Father. The fact that many men of all grades of intellect and creeds testify to the experience of God must be duly considered by those who are really intelligent and fair minded. But *the final proof lies only in* EXPERIENCE. Those who have followed Jesus into the holy of holies, who have worshipped God "in spirit and in truth," are conscious of Him and are feasting on His ineffable love. This is not metaphysical speculation, nor sectarian dogmatism. It is a FACT which every man may test for himself. *The proof is in the experience.* If a man would know, he must fulfill the conditions of knowledge which are clearly stated in the New Testament and elsewhere.

### An Appeal to the Candid Reader

Anyone who cares to reread my article of Feb. 15 will see that it is a complete misrepresentation of my words to say that I admit I "can prove nothing" and tell people that they "must believe" me. There is nothing in my article to warrant such a statement.

Prof. Untermann's remarkable "dialectics" is finely illustrated by his attempt to apply "exact mathematics and geometry" to my *poetic quotation* from Sir Edwin Arnold, "That concentral sun by which sūns gleam!" Shades of all the poets forbid the triumph of materialist monism, if it not only destroys personal hope but prohibits the use of all figures of speech which do not strictly accord with "exact mathematics and geometry!"

Prof. Untermann boasts of his "inductive dialectics," yet cites in his reply no facts to support the position he assumes, depending solely upon dogmatic assertion and the shadow of two great names. My article quoted numerous statements of fact, argument and error from Dietzgen's book, cited well-known scientific facts and well-known scientific authorities, besides reproducing the well-known and invincible chain of argument for religion based on the cosmic law, social utility and human experience. In the judgment of the reader, comparing Prof. Untermann's "Reply" with my article of Feb. 15, who came the nearest using "Inductive Dialectics or Metaphysical Speculation"? Who more nearly approached "Economic Science or Sectarian Dogmatism"?

In accusing me of making a "slanderous and villainous concession" to bourgeois prejudice by "attempting to establish a connection between the 'dogma of dirt' and Joseph Dietzgen's mode of living and sudden death," Prof. Untermann ignores two facts:

1. The facts quoted by me are from the biographical sketch of Dietzgen written by his own son. The repetition of facts furnished by one's nearest friends and greatest admirers is not slander. If Dietzgen has been slandered, it is not I who must plead guilty, and this biography should be revised. I have not the least desire to misrepresent Joseph Dietzgen in any way, and, if any of his admirers wish to go further into this matter, we will use as the field of our investigation nothing but the biography written by his son.

2. Dietzgen's book contains numerous, deliberate insults against God, religion, ministers and Christians generally. The least of his slurs is that Christianity preaches "abstemiousness on earth and sweet peas in heaven." And, in view of the facts, it was in order to note that a little more abstemiousness on his part would doubtless have preserved Dietzgen alive until to-day.

### An Honest Propaganda Required

One of Comrade Untermann's mistakes lies in the following statement: "The policy of the Socialist parties, so far as they have been and are under the control of Marxian Socialists, has been to eschew a discussion of philosophy and theology in the propaganda among the unconverted, and to confine the debates over these questions to convinced Socialists."

The truth is quite the contrary. The Dietzgen essays at issue were first published serially in VOLKSTAAT, VORWARTS and other periodicals, under protest of some Socialists as Dietzgen himself states. This has been carried to such an extent in the German Socialist press that a recent conference of party leaders concluded it was an injury to the party to print so much of such matter, as it was feared that was partly the cause of the fierce and united opposition which lost us so many seats in the Reichstag at the last election.

In this country Prof. Untermann's own "Science and Revolution," a clear-cut materialist monist book, appeared serially in the International Socialist Review, as have many other similar things, while Kerr & Co. continually advertises such books as simon pure Socialist literature and sells them as such to the unsuspecting.

And many Socialist speakers under party auspices, in halls and on the street, have preached against God and religion in the name of Socialism. It has been done flagrantly at Chicago this winter in meetings officially backed by the party and largely exploited by the party press. And it was the rabid utterances of an official organizer of the Socialist party, railing against God, religion and the churches, that first suggested to me the CHRISTIAN SOCIALIST.

Such persistent misrepresentation of Socialism is largely responsible for the hostility of the churches toward the Socialist movement to-day. Had it not been for this there would have been no need of the CHRISTIAN SOCIALIST or the Christian Socialist Fellowship. We could have reached religious men successfully with the regular party press and saved ourselves and Christian comrades the burden of this paper. And we have consented for Comrade Untermann to flaunt his dogmatic, anti-Christian proclamation before our readers that they may realize more than ever the absolute necessity of supporting the CHRISTIAN SOCIALIST as an antidote for such teachings put forth in the name of Socialism. With so many books, papers and speakers attempting to make effective in our movement Dietzgen's idea of *"the anti-religious social democracy,"* we must have a literature to show the essential harmony of Socialism and Christianity on the economic and ethical side, and the real rèlation of Socialism to the spiritual life. The CHRISTIAN SOCIALIST is a specialist, as its name signifies, standing for both Socialism and religion.

Moreover, the claim of Prof. Untermann and others that we should teach atheism to the "convinced Socialists," but not in our general propaganda is wholly untenable morally and politically. If Socialism, scientifically speaking, does mean atheism, then it is HYPOCRITICAL and DISHONORABLE to conceal that fact from the general public. It is also foolish politically, for the opponents of Socialism will ferret our secrets and publish them to the world. *Esoteric Socialism is preposterous and impossible.* An honest, consistent propaganda is required.

### Our Position and Our Demand

But the statement that Dietzgen's anti-religious theories "represent the science of the proletariat" is contrary to past history and a mere assumption concerning the future. Prof. Untermann has shown us the religious character of the proletarian movements of the past in his own books, and it is very significant that *the most permanent co-operative efforts of ancient and modern times have been cemented by religious conviction.* And I believe that the final proletarian victory will be achieved as much by the aid of moral and religious convictions as by economic science.

Each assists the other in the struggle for human freedom, plenty and peace.

But the Christian Socialists do not ask nor desire that the Socialist party declare for religion. Strictly speaking, SOCIALISM IS PURELY AN ECONOMIC PROPOSITION. Men of all religious views, atheists and theists; Jews, Christians, Mohammedans, Behaists, and Buddhists; Catholics, Greeks, Lutherans, Episcopals, Methodists, Quakers, etc.—all are welcome to the Socialist party on the conditions stated in the application pledge. I never knew a religious Socialist to oppose a member, officer or speaker of the party on account of his religious views, *provided he fairly recognized the religious rights of others in the party.* We demand absolute freedom of religious opinion in the party, and that officials of the party cease teaching anti-religious dogma *as an essential part of Socialist philosophy;* for, if we cannot have Socialism till we have annihilated religion, then indeed will we have to "change human nature" before we can have Socialism.

WE DEMAND ECONOMIC SCIENCE ALONE AS THE COMMON GROUND, not sectarian dogmatism of any kind whatever.

# The Kingdom of God on Earth

**By Wm. H. Watts, Sandusky, O.**

Nearly nineteen hundred years have passed away since Jesus taught his followers to pray "Thy kingdom come, thy will be done on earth as it is done in Heaven," and yet, we are still praying "Thy kingdom come," and as often as we do it we constantly confess that God's kingdom is not yet come on earth; it is not yet come on earth because His will is not done on earth as it is done in Heaven.

Heaven is an unrevealed mystery. What may be necessary to life in that celestial realm it is impossible to conceive, but we may agree that it would be preposterous to assume a Heaven without space. Imagine that we were to leave this world and go to Heaven, and that upon reaching the gates of the Celestial Kingdom we were told that all the space within had been deeded to those who had gone before; plenty of space unoccupied, but all of it owned by others whose gracious permission we must have on such terms as they might see fit to impose in order to stay there. We should then either have to go to some dear brother and ask permission to use some of his space or turn our backs and go out into outer darkness. We should thus find an economic wrong perpetrated and perpetuated in Heaven. We should find the population divided into two classes; proprietors and tenants, the privileged and the beggars. We should find the class struggle, which is the most obvious fact in our civilization, carried over into the Glory World; and even though that class struggle involved nothing more than a mere formality, the newcomer would find his self-respect insulted on the very threshold of the kingdom. Such a Heaven would be no Heaven at all, for the very idea of a Heaven necessarily carries with it the assumption that everything necessary to life in that world is absolutely free.

Consider what are the necessaries of life in this world. They are air, water, land—and tools. The Single Taxer says: Air, water and land. The Socialist replies: To make a man dependent upon land without tools is equivalent to a sentence of death. We have long ago passed the time when a man could even exist upon land independently of modern means of production and transportation, to say nothing of living as we understand the word life in all its fullness. If the tool becomes so large that it can no longer be individually operated, but must be collectively operated, and still more collectively depended upon, then collective ownership becomes an ethical necessity.

We cannot have the Kingdom of God upon earth, *even though we had a society of saints,* until we right the economic wrongs at the base of our social system. As long as a part of our people can stay on earth only by the permission of others, the Kingdom of God is not yet come.

What can we do to bring in this Kingdom? Socialism comes forward and proposes the collective ownership of the means of life, coupled with absolutely democratic management—the organization of society into a co-operative commonwealth. To quote from the National Platform of the Socialist party: "Those things upon which the people in common depend must by the people in common be owned and administered." In other words, the nation must become the people's trust, absorbing all other trusts and using them in the interest of all the citizens.

Some people are afraid of Socialism because of materialistic philosophy; but there is no cause for alarm. Darwinian evolution has not disposed of religion, neither will Marxian evolution. The materialistic interpretation of history does not account for all social phenomena. The reason of this is in the difference between man and the material world in which he lives. In the animal world, in the vegetable world, in the physical realm, the individual unit is the product of physical forces acting upon matter. But man is more than matter; he is created in the image of the great soul of the universe; and because of this he is able to "dream dreams" and "see visions." And dreaming these dreams and seeing these visions he is inspired with a spirit of rebellion against his environment; he opposes the forces of nature, bends them to his own will, and creates a new environment, thereby producing a new man who is able to dream still other dreams and see still other visions, and so, played upon by constantly acting and reacting physical and psychical forces, man progresses ever onward and upward toward his ultimate social destiny—"The parliament of man, the federation of the world," universal peace and universal brotherhood.

Some good people look askance at Socialism because of the infidelity of Marx and some of his disciples. But why should they? If you were saving life from a ship breaking to pieces on the rockbound coast of Lake Erie, would you question the religion of the men who were to pull the other oars or work with you in handling the life line? Socialism proposes to save humanity from robbery and slavery, and from ills innumerable bred by our present social system; shall we Christian men hold aloof and let infidelity have all the glory of establishing a social order based upon fundamental truth and justice? Can we not join with those who disagree with us in righting the wrongs that are obvious to us all?

Do you think that Socialism is a spirit of greedy, grasping, heartless spite on the part of those who are less fortunate against those who have been more successful in the lottery of life? A man said to me the other day: "How many people are there who if they were about to sit down to a good dinner, the table loaded with good things, and a poor little, starving child should come in that would not first see that child provided for before they could eat themselves? And are they so dense, are they so stupid that they must have human suffering right before their eyes before they can feel it? It makes no difference to me—I never can be satisfied as long as there is a human being on earth that is in need; no matter if it is in the heart of China." Would you say that the several millionaires in this country who have espoused the cause of Socialism are animated by greed? Is the Countess of Warwick, speaking from the political stump on behalf of Socialist candidates for parliament, animated by envy?

It is true that Socialism is pre-eminently a working class movement; a movement born of a sense of wrong and a desire to keep the wealth produced by their own toil in the hands of those whose labor has produced it; but a scientific philosophy, sentiment, and sympathy are the trinity that gives to Socialism the fervor of a religion.

And, pray, why should not the workers desire to keep the wealth which they produce in their own hands? Who has any better moral right to wealth than he who creates it by his own labor? God has so ordered it that we can only live by applying our labor to the earth and its resources; to deny a man that right is to deny his right to live, and we have reached the place in our economic development where that right can only be secured to each and all through collectivism.

The old Roman motto—"The voice of the people is the voice of Deity," was false as used by self-seeking politicians, but after all it contains the germ of a great truth. If the Kingdom of God ever comes on earth it must come through the popular will. As long as we oppose the correction of those economic wrongs that are becoming so plainly evident to all sorts and conditions of men we are fighting against the Kingdom of God.

In conclusion, let us consider briefly the other essential factor in the ideal social state, that is, the ideal man. "Men, not walls, make a city," and the same is true of a nation. But with the materials already to hand we can have one that will be a vast improvement on the present.

Under competition, what do we do with the ideal man when he appears? It has been asserted that the wars of Napoleon reduced the average stature of the French people one inch, by taking the strongest men for the army and leaving the weaklings to propagate the race. Something analogous to this happened to the early church. Besides the legal persecutions authorized by the Roman government there was a constant social persecution for nearly three centuries. The heathens and Jews so hated their Christian neighbors that they would go before the Roman courts and even perjure themselves in order to condemn the Christians. Besides those who perished in the arenas of the empire hundreds of thousands of Christians were condemned to the galleys and the mines by such testimony. It was the uncompromising Christians who suffered; those who would literally throw their lives away rather than yield one iota to expediency or policy; leaving cowards, mercenaries and place seekers to propagate the Christian religion. The horrible depths of iniquity to which she sunk in the dark ages was the direct result of this draining of the best blood of the church. To the reader of history it is hardly necessary to mention the awful persecutions, carried to the extent of extermination, instigated and directed by the church itself, that fell upon any set of men who dared to try to live the pure and simple life of the gospel.

Whenever the ideal man has appeared he has been crucified, burned, hanged or shot. Nowadays we do not use such crude and vulgar methods. We do not kill him outright, but we crush his soul. The spirit of a man of iron is ground to powder in our commercial mill. Anyone reading "The Jungle" and getting nothing out of it but a description of a packing house might better never have read it at all. That story is not a story of how your food is prepared, it is a story of the crushing of a soul.

There can be no more dramatic theme for any one who is both a poet and prophet than that of a soul which, having once seen the light of Heaven, feels itself damned by circumstances; and struggling, fighting, groaning in misery, finally gives up in despair and plunging headlong into sin tries to find in the very stupifaction of wickedness surcease from the agony of hopeless aspiration. And if that be true of a man, how much more so of a woman? of pure and untarnished womanhood lost in a great city; orphaned perhaps, and compelled to work for a wage that will not keep soul and body together; driven or dragged into a life of shame against her will, to end it all in a suicide's grave?

We must stop this waste of human life and character; we must establish a social system that will leave the human soul free to expand and develop and grow into the full measure of the stature of Jesus Christ, if we are ever to have the Kingdom of God on earth.

## Francis Willard's Views on Socialism

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135

## I Have Come

BY J. G. CLARK.

I have come, and the world shall be shaken,
  Like a reed at the touch of my rod;
And the Kingdoms of Time shall awaken
  To the voice and the summons of God.
No more, through the din of the ages,
  Shall warnings and chidings divine,
From the lips of my prophets and sages,
  Be trampled like pearls before swine.

Ye have stolen my lands and my cattle;
  Ye have kept back from labor its meed;
Ye have challenged the outcasts to battle,
  When they plead at your feet in their need;
And when clamors of hunger grew louder,
  And the multitude prayed to be fed,
Ye have answered with prisons and powder
  The cries of your brothers for bread.

I turn from your altars and arches
  And the mockings of steeples and domes,
To join in the long weary marches,
  Of the ones ye have robbed of their homes.
I share in the sorrows and crosses
  Of the naked, the hungry and cold;
And dearer to me are their losses
  Than your gains and your idols of gold.

I will wither the might of the spoiler;
  I will laugh at your dungeons and locks;
The tyrant shall yield to the toiler,
  And your judges eat grass like the ox.
For the prayers of the poor have ascended
  To be written in lightnings on high;
And the wails of your captives have blended
  With the bolts that shall leap from the sky.

The thrones of your kings shall be shattered,
  And the bondsman and serf shall go free.
I will harvest from seed that I scattered
  On the borders of deep Gallilee;
For I come not alone and a stranger;
  Lo! My reapers shall sing in the night
Till the star that stood over the manger
  Shall cover the world with its light.

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We have been asked if we favor the organization of Women's Auxiliary branches in the Socialist movement. No. Woman is not auxiliary in Socialism. She is equal. She should join the regular branch and work in it, where she is needed most.

# Elaborate Preparations for Fellowship Conference

## Historic Hull House Obtained for Conference Sessions---Garrick Theater for Mass Meeting Sunday Morning

### Four Days Inspiring Program by National Celebrities--Will Mark Another Milestone of Social Progress Toward the Reign of Right

The Second Annual Conference of the Christian Socialist Fellowship Club will open at the Hull House, Chicago, at 2 o'clock Saturday afternoon, June 1. There will be three sessions each day, at 10 a. m., 2 p. m. and 8 p. m.

For a long time many of the comrades have been looking forward to this event and have worked hard to make it count mightily for the advancement of the movement so auspiciously launched in Louisville, Ky., twelve months ago.

It is especially gratifying to be able to announce that men of national reputation in the Socialist movement will be present to deliver addresses and give valuable counsel. Below will be found a list of the talent that will have a place on the program.

The committee on arrangements has been most fortunate in securing the Hull House (of which America's greatest woman and labor's warmest friend, Miss Jane Addams, is head) in which to hold the sessions of the conference. This will be the home of the conference from Saturday morning till Tuesday night, and the accommodations furnished there in the way of auditorium and committee rooms are excellent.

The Hull House is considered one of the most noted social settlement institutions in this country, and is studied by philanthropists and sociologists all over the world. It will go down in history as one of the marvels of sociological effort and around it will cluster memories of numberless deeds of self-sacrifice and love for the downtrodden and debased. With it will stand in spotless garments the "angel of the slums," Jane Addams, who, "though rich, for their sakes became poor." In these surroundings the Christian Socialist workers will find special inspiration during the conference.

The Hull House is located at the corner of Halsted and Polk streets and can be reached conveniently from any part of the city, by taking the Metropolitan elevated to Halsted street station. Any surface line crossing Halsted street will transfer passengers to reach their destination. A committee will be at Hull House Saturday morning to receive delegates as they arrive. All those who intend to come and who desire entertainment at the hands of the committee, should write Comrade Bentall at once.

### The Garrick Theater Meeting

One of the striking and significant features of the Conference will be the great mass meeting in the Garrick Theater Sunday morning, June 2, at 10:30 o'clock, the only meeting not held at the Hull House.

Among the speakers at this special session will be Dr. Bliss, Dr. Cooke, Prof. Ward and Hon. Carl D. Thompson. The Garrick is one of the principal theaters in the city, and can accommodate about two thousand people. This will be a memorable meeting.

### The Conference Program

Among the able men who are under pledge to attend and address the Conference once or oftener are the following:

Rev. Dr. George Willis Cooke of Boston, who has no superior in America as an historical, literary and sociological scholar.

Rev. Dr. W. D. P. Bliss of New York, editor of the Dawn—a Christian Socialist paper published twenty years ago, present editor of the Encyclopedia of Sociology.

Prof. Edward J. Ward, chair of history at Hamilton College, New York, an athletic, mental and moral giant among the young men of America.

Hon. Carl D. Thompson, leader of the Social Democrats in the Wisconsin Legislature, minister and statesman, an able speaker.

George H. Strobell of Newark, noted Socialist and temperance worker, author of "A Christian View of Socialism," etc.

Rev. Lucien V. Rule, poet and preacher.

Rev. A. E. Hatch of Iowa, social and religious evangelist.

Prof. Ralph Korngold of Illinois, poet, linguist, orator.

Oscar F. Donaldson of Iowa, one of the originators of the C. S. and the C. S. F.

Prof. Harvey P. Moyer, author of Songs of Socialism and the leading song-writer of the movement, will have charge of all vocal and instrumental music.

Among the Chicago comrades who will take part in the program are:

Prof. A. M. Simons, the eloquent and scholarly editor of the International Socialist Review and the Chicago Daily Socialist.

Rev. Harry J. Ward, pastor Union Avenue M. E. Church.

Rev. W. H. McPherson, pastor People's Congregational Church.

Hon. Thos. J. Morgan, veteran organizer and lecturer.

Charles H. Breckon, the organizing genius of Cook County and business manager of the Daily, an able speaker.

W. I. Wilmot, Marcus H. Taft, C. N. Haskins, Rev. J. O. Bentall, Rev. E. E. Call and others will also speak.

There are other noted people from whom favorable word has been received and *whom we confidently expect;* but we do not wish to mention any who have not positively promised to take part.

The program will be full of instruction, enthusiasm, good fellowship and song. Every comrade who is in sympathy with the objects of this Fellowship should come if he or she possibly can. The objects of the Christian Socialist Fellowship are: "To permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth."

### Executive Committee Meeting

The first meeting of the Executive Committee of the Christian Socialist Fellowship will be held at 2 p. m. Friday, May 31, at 5406 Drexel avenue. Take any Cottage Grove car on Wabash avenue going south. Get off at 54th street and go two blocks east. Every member should be on time, as there will be very important business, probably the most important, at the first meeting; and it is hoped that the business of the Executive Committee may be finished before the meeting of the Conference next day.

### Come or Send

There are many of the loyal comrades who want to attend the Conference who can not do so on account of lack of time or money, most of them on account of lack of money. And nearly all who do come will come at a great sacrifice. While we who bear the local expenses at Chicago will be *very heavily burdened,* more so than we would endure for any less momentous event. Therefore we ask those whose hearts are in this Fellowship Conference and who can not attend, to send us $1.00, $5.00, $10.00, or more to help defray the expenses. Any balance left over will be used to send short term subscriptions of the

Christian Socialist to the preachers. There are more than 100,000 of them.

Send this money to E. E. Carr who has local charge of the program.

Thus you may have a useful and honorable part in the Conference, even though you cannot attend.

## One of Many

Editor Carr: My daughter had the pleasure of listening to your lectures at this place a few weeks ago and was so much interested that she bought the book Scientific Socialism by Vail. I was surprised to find in it the "key" to many scriptures. I have been a Bible student for many years and understood from the "time" prophesies that the "Kingdom of Heaven is at hand," but had failed to see the *means* to be used in bringing it about. I now see that "this present evil world," Satan's kingdom, is the "hell" that Christ descended into and preached to the spirits in prison. A place of "torment" in which the whole world has groaned and travailed together in pain until now "waiting" for the promised kingdom.

Let us hope it will be won with the sword of truth rather than the sword of steel, for illuminated truth like "great hail" is already sweeping away "the refuge of lies" by which the people have been "blinded." Thus will Satan be "bound" so that he can no longer "deceive the nations."

Sincerely your friend, Olive E. Spear.
St. Petersburg, Fla.

## A Priest Answers Untermann

The following has just been received and it is too clear-cut and sound to miss passing on:

To the Editor of the Christian Socialist:

Dear Comrade—I am sorry to see the door of controversy in our paper, but since it is open I will enter the arena to express myself as a Christian priest and a Marxian Socialist. Prof. Untermann may have set forth his views in "Dialectics or Metaphysical Speculation," and defended Dietzgen and other avowed atheistic Socialists to his own and their satisfaction; but it is not to the satisfaction of us avowed Christians. Personally, utterances of agnostics and atheists only amuse me. We are not worrying. The Church and the Christian religion have already survived a number of economic changes in society. It will survive the next, and all. This fact of the past and conviction of the future of the Church and religion is sufficient to enable me to view with unruffled feelings the agnostic and atheistic ideas of any and all schools.

But I wish to point out two serious errors in Comrade Untermann's article:

First. Where he makes negations, as he does several times. He thus departs from the path of true science. A true scientist never is guilty of negations. He may be an agnostic until he arrives at a discovery, and then that discovery is a positive, never a negative. Sir Oliver Lodge covers this well in his book "Mind and Matter."

Second. He shows a tendency I have observed many Socialists show, of practically making a fetich of dear old Karl Marx. A deification of him similar to that which many Lutherans accord Luther. It does not concern us, as to Marx's private opinions preserved by letters or tradition. His scientific analysis of capital is the text book of Socialists, not what he said or thought, or did, in relation to religion. The fact of his discovering the law of capital and capitalistic production is no more affected by his having been an agnostic, than would the discovery of an hitherto unknown law of astronomy be affected by the discoverer being a Jew or a pagan.

Finally, in all kindness, I would like to ask Comrade Untermann if he imagines for a moment that his own cranium contains all the knowledge and wisdom there is in the world. Judging by the free way he dogmatizes, one would think that he did. He had best hark back to the scientists of old, one of whom likened himself to a child picking up pebbles on the shore of the ocean. None of us "know it all" nor ever will. And it is positively presumptuous for anyone to imagine that he does. Fraternally,

A. L. Byron-Curtiss.
St. Joseph's Rectory, Rome, N. Y.

## Wood Instead of Marble

The Commonwealth founded by the Quakers, and bearing the name of a worthy Friend, recently erected a $13,000,000 capital building, already known the world over for the excessive price paid for its construction. Investigations now in progress reveal some of the most flagrant "graft" ever discovered in the world. The supposed crimes of Phidias, enacted in the golden days of Greece, upward of two thousand years ago, have more than their counterparts in Christian America to-day. The Greeks rose in indignation when they supposed their gifted sculptor had betrayed his trust, and appropriated for himself the gold and ivory which were given for the statue of Athena. No less were they outraged when they supposed he had engraved on the shield of the goddess a likeness of himself and Pericles. He succeeded in proving that the charges were untrue; but the Pennsylvanians acknowledge their crimes, and sneeringly ask what we are going to do about it. Not only were competing contractors debarred from bidding on the new capitol, and excessive prices allowed for nearly every item, but inferior goods were substituted throughout the entire structure. Seldom, if ever, in pagan annals can we find anything to parallel this statement from a recent daily: "Another case of substitution, by which the contractor's profits were increased by $100,000, according to experts, was disclosed to-day. *Wood was used instead of marble* for pillars in the House of Representatives." Yet this is a fragment of our own history. There are many other examples of a similar kind, but one instance will suffice to illustrate the moral weakness, which is too prevalent, in our political and commercial life.—The American Friend.

The very nature of the competitive system is graft. All is fair in war. Co-operation in business on the part of all the people through the collective ownership of the means of producing and distributing wealth is the only hope of moral and economic salvation. All our American Friends should study scientific Socialism.

## Plain Facts for Every Reader

***Shall the Christian Socialist continue, or shall it go to the wall?***

***We start by asking this question and want you to answer it, for it will depend on you whether this paper shall keep on doing its mission or lie down and die.***

***The Christian Socialist has arrived at a point where it must either go up rapidly and persistently, or fall down and perish. It must become self-supporting, or be buried in a pauper's grave.***

***During our last fiscal year the subscription list DOUBLED, and during the LAST FIVE MONTHS IT HAS DOUBLED AGAIN. Our last special edition was 10,000 larger than any previous, and our bundle orders are now greater than ever before. This is immensely encouraging.***

***BUT THE PAPER IS NOT YET SELF-SUPPORTING. Only by the donation of time and labor on the part of the editors and liberal donations of money by others has the paper been able to live.***

***The editors have labored patiently and persistently without compensation, but the task of getting out a first class paper requires so much time in the office that no one who is compelled to earn a living outside for self and family can do it justice, nor can he endure the strain of double work for any considerable length of time.***

***In order to do its mission rightly the Christian Socialist must be circulated among a greater number of people. Money is needed for increasing the subscription list and must be secured.***

***We are thus confronted with three specific needs:***

***1. Money to make up the deficit in printing the paper and salary of office force.***

***2. Money to be used in extending the subscription list and general expansion of the work.***

***3. Money to provide at least a partial salary for the editors.***

***There are three ways to provide for the urgent needs now pressing:***

***1. By direct donations. Some are sending in money asking us to use in the best possible way for the cause. This is acceptable and the money thus sent has tided us over many difficulties.***

***2. By purchasing shares in the Co-Operative Printing Company incorporated to publish the Christian Socialist. The shares are $10.00 each and you can subscribe for one or more and pay cash, or $1.00 a month till fully paid. You would then be part owner of the paper and a partner in this great world-work for humanity. If FIVE HUNDRED SHARES could be sold NOW the capital thus furnished would make it possible to put the undertaking on a paying basis and bring the Christian Socialist to a wider circle of readers. The comrades who are able to spare a small amount for shares are urged to secure shares which later will pay interest on investment and be valuable property.***

***3. BY SECURING SUBSCRIBERS. This is by far the most important department of activity. It would be comparatively easy to get beyond the starvation point if every subscriber would get busy and make it his mission to get every friend and neighbor to subscribe for the paper.***

***WE HAVE SET OUT FOR THE FIFTY THOUSAND MARK and we will just tell you a secret. It is this:***

***If every subscriber now on our list would secure TEN NEW SUBSCRIBERS we would be there. Think of it—TEN APIECE WOULD DO IT.***

***And the glory of the whole matter is that if we had fifty thousand subscribers there would be NO FURTHER DEFICIT and enough extra would come in to give the editors a little to help them live, and enable them to give their whole time to the paper.***

***The problem is not difficult to solve. Take a square look at this:***

***Sub cards sell at $2.00 for five. If each subscriber would secure ten sub postals and sell them among their neighbors it would be done at once.***

***This we urge most strongly. It is not hard to sell sub cards if you put yourself to it with heart and soul. There would be no loss, but rather a gain. On every bunch of ten cards you would have one dollar for your work. Take this up now and see what you can do.***

***The Christian Socialist occupies a unique place in the Socialist movement. Christians and non-Christians alike recognize in it a power not supplied by the other Socialist papers. It is making Socialists where no other paper could enter. It is wedging itself into some of the most influential and powerful organizations in the land. It is touching the hearts of multitudes who would never yield to other influences.***

***The mission of the Christian Socialist is therefore so great that IT MUST BE GIVEN FULL AND FREE CHANCE to become the messenger of the Socialist gospel to the multitudes who will be led to the light by its message.***

***The Christian Socialist must not suffer for lack of funds to push it among the people. We should not have to beg the readers to help it to the thousands when it should go to the millions.***

***What we mean is simply that the opportunity for a large work is so great that EVERY SUBSCRIBER SHOULD BE ON FIRE to get the object sought accomplished.***

***There will be no laying down on our part. We MUST HAVE THE FIFTY THOUSAND and have them soon. Do your duty and GET AT LEAST TEN NEW SUBSCRIBERS NOW. Send them in right away and the Christian Socialist will become the mightiest of fighters for the life and freedom of the people.***

***IF YOU ARE WITH US in this struggle for Christianity and Socialism GIVE A BIG LIFT NOW.***

## Items From Everywhere

Edited by George H. Strobell.

St. Louis "Labor" says that all classes of citizens say that the nominations made in that city are the worst ever. Not less than 16 Democratic and Republican saloonkeepers are running for the House of Delegates in the April elections. Messrs. Howe and Mulvihill, representing the Republican and Democratic parties, should make immediate arrangements for a patriotic reception at the city hall, in case these servers of Democratic and Republican "spirit" should be elected. Here is my plan: Transform the House of Delegates chamber into a first-class barroom and run it under the firm name "Howe & Mulvihill City Hall Saloon." Messrs. Priesmeyer, Warner, Richter, Bourg, Sachse, Ringkamp, Troll, Schell, Hof, Kollas, McFadden, Weeke, Gevers, Van der Ahe, Hussey and Pfeiffer can serve as city hall saloon bartenders and waiters. Only Democratic highballs and Republican cocktails shall be served. Democratic and Republican ward workers shall have their drinks served free of charge. All the spirit and enthusiasm necessary to gain victory and success and protect the "best interests of all the people" must be secured from Howe-Mulvihill City Saloon and the 16 "public-spirited" bartenders and waiters named above.

* * *

The Enterprise, Yuma, Ariz., is a new Socialist paper that helps to keep things warm down there.

* * *

The Socialist Herald is a new one from Omaha, Neb. Comrade G. C. Porter is editor. The Socialist News is a new one from Carl Junction, Mo. The more the better.

* * *

Justice is the name of a new Socialist paper started at Duncan, I. T. Funny how so many Socialist papers continue to bob up in the backwoods country and so few in the industrial centers. Are the farmers going to become Socialists before the propertyless industrial workers?

* * *

Many of the labor papers are now setting aside all the way from two columns to a page for Socialist news. Among them may be mentioned the Nashville Labor Advocate, Minneapolis Union, Topeka Advocate, Central Union Times, Jacksonville, Fla.; Erie Labor Journal and a host of others.

* * *

Japanese Socialists have started their proposed daily in Tokio. Over 30,000 copies were sold of the first issue. Every fifth day a column in the paper will be devoted to English, French or Esperanto. The first number contained an article on the Japanese millionaires.

* * *

The Labor party in Winnipeg startled the old politicians by polling nearly a thousand votes last week. First attempt. Those laborites who voted with the old machines are not bragging about it.

* * *

It's a crime to be a Socialist in Mexico. Roman Morales, editor of the El Obrero Socialista of Gualalajara, Mex., is lying in jail for having offended the ultra-capitalist government of that country.

* * *

The Jews in Roumania are beginning to rebel against the racial oppression to which they are subjected and are reported as joining the Socialist movement in large numbers.

* * *

All American Socialists residing in Cuba are requested to communicate with C. Balmo, Salvd, 22 Havana.

* * *

There are now 16 Socialist Sunday schools in Great Britain. The president of the federation is Alex. Gossop.

* * *

A constitutional convention controlled by Indians and framing a document that is a combination of Socialistic and Prohibitionist theories, strikes the political observers as a startling combination of the oldest and the newest in American civilization. The Constitution Convention of Oklahoma, which has just adjourned, was controlled by the red men, most of them well educated, and more or less trained in self-government. The white population of Oklahoma, on the other hand, sent "chin-whiskers for honesty, windy little lawyers for oratory, and a few bartenders. "And the whites fully intended to control everything," remarks the Philadelphia Inquirer. The result, however, was disappointing to them, for from the start, when an Indian was selected president of the convention, until the assembly concluded its sessions, the red men were in power.

On August 6th the people will vote on the constitution proposed by this convention. The press anticipate little difficulty in the acceptance of the constitution. Its provisions include:

"The initiative and referendum; direct nomination of all officers by the people; prohibition of succession in State offices; prohibition of sale or introduction of liquor into the State; 2-cent railroad fare; partial woman-suffrage; prohibition of ownership in any productive agency of a natural commodity by a railroad; prohibiting corporations from owning more land than is absolutely necessary in the operation of their business; prohibiting corporations from dealing in real estate outside of incorporated cities; prohibiting the issuance of watered stock, and requiring the books of all corporations to be open for inspection at all times; provision for the State ownership of the segregated mineral lands in Indian Territory; a compulsory and separate school system; commissions to deal with charities, labor and arbitration, insurance, railroads, agriculture, gas, coal, oil, and mines; defining the term negro; prohibiting the marriage of negroes with whites; and finally, providing that the constitution may be amended by a majority vote."

* * *

No matter what other good qualities a convert to Socialism may have, he must have the nerve to stick, the nerve to stay, if he is to be of any value to the movement. He must make up his mind that all the trials to which mortal man is subject will fall to his lot one after the other, and that if he lacks the nerve the weak spot in him will sooner or later be put to the test and he will go down and out, never to rise again.

But it is this very trial that serves a most beneficent purpose for both the individual and the movement; it eliminates the weak and unfit, and tempers those qualified for the higher service to which they are sure to be called, because they have the nerve and can stand the test.—Eugene V. Debs.

* * *

A charter has been granted by the national office to local Solon, Republic of Panama; nine members.

* * *

The national committee has been called upon to place in nomination candidates for delegates to the International Congress, to be held in Stuttgart, Germany, August, 1907.

* * *

The Socialist Party has reached a stage in its growth and progress when it must enlarge its membership. There are at the present time something near 40,000 dues paying members in good standing. This number when compared with the vote of 1904, shows that only ten per cent of those voting the tickets are paying dues. The number of straight votes in the party, that is, voters that cast their ballot for the entire ticket, must certainly be at least 150,000, and it seems to me that we can by some means get these comrades to pay dues if some plan can be discovered by which they can be reached with reasons for supporting the party with their dues as well as their votes.

Just about enough comes in to the party in dues at the present time to pay for the State and national bookkeeping. This is not enough for we need money to spread the organization into those territories where no funds are available from the local comrades.

The National and State Office should have sufficient funds to be able to hire all its speakers and send them out without asking the locals to pay a cent, so that all the money raised at meetings could be left in the place for developing the work.—St. Louis "Labor."

* * *

The two factions of the Socialist movement in Cuba, named Partido Obrera Socialista and Agrupacion Socialists, have combined under the name of Partido Socialista and asked for admission to the International Bureau.

* * *

The Central organization of the Socialist movement of Roumania has decided to affiliate with the International Socialist Bureau.

* * *

Says Comrade Manter, of Maine: "For me your paper is the best on earth as far as I know."

## Current Literature

Edited by Rufus W. Weeks

The myriad admirers of Maeterlinck in every country know him as an exquisite blend of nature-observer, moralist and mystic, and a devotee of love for all sentient being. Few, at least in this country, can have thought of him as a Socialist, a clear-minded militant Socialist; yet that is what he is. Every reader who has access to Putnam's Monthly should see the March number, for the sake of the beautiful portrait of Maeterlinck which is its frontispiece, and for the inspiration of his article, "The Social Revolution," which opens the magazine, and which contains other passages equally striking with those here quoted.

"Can we foresee what will happen when the human race as a whole will be taking part in the intellectual labor which is the labor proper of our species? To-day, scarcely one brain in ten thousand exists in conditions entirely favorable to its activity. There is at this moment a monstrous waste of spiritual force. Idleness at the top depresses as many mental energies as excess of manual labor annihilates below. It is incontestable that, when it shall be given to all men to apply themselves to the task at present reserved for a few favorites of chance, humanity will increase a thousand fold its prospects of attaining its great mysterious aim."

"The race, which probably has an infinite consciousness of its destinies which no individual can grasp, has, we may suppose, wisely apportioned among men the parts that suit them in the lofty drama of its evolution. For reasons which we do not always understand, it is doubtless necessary that the race should progress slowly; that is why the enormous mass of its body attaches it to the past and the present." "The fact that to-day does not satisfy us, the few, is enough to make it our duty, our organic duty, so to speak, to destroy all that supports to-day, in order to make ready the arrival of to-morrow. Even if we were to perceive very clearly the dangers and drawbacks of too prompt an evolution, it is requisite, in order that we loyally fulfill the function assigned to us by the genius of the race, that we should take no notice of any patience, any circumspection. In the social atmosphere we represent the oxygen; if we behave in it like the inert hydrogen, we betray the mission which nature has entrusted to us; and this, in the scale of the crimes that remain to us, is the gravest and most unpardonable of treasons."

"The least that the most timid among us can do—and even that is very near committing treachery—is not to add to the immense dead weight which nature drags along. But let the others follow blindly the inmost impulse of the power that urges them on. Even if their reason were to disapprove the extreme measures in which they take part, let them act and hope beyond their reason; for in all things, because of the call of the earth, we must aim higher than the object which we aspire to attain."

"Let us not fear lest we be drawn too far; and let no reflection, however just, break or temper our ardor. Our future excesses are essential to the equilibrium of life. There are men enough about us whose exclusive duty, whose precise mission it is to extinguish the fires which we kindle. Let us go always to the extreme limits of our thoughts, our hopes, and our justice."

"Let us think sometimes of the great invisible ship that carries our human destinies upon eternity. Like the vessels of our confined oceans, she has her sails and her ballast. The fear that she may pitch or roll on leaving the roadstead is no reason for increasing the weight of the ballast by storing the fair white sails in the depths of the hold. They were not woven to moulder side by side with cobblestones in the dark. Ballast exists everywhere; all the pebbles of the harbor, all the sand on the beach, will serve for it. But sails are rare and precious things; their place is not in the murk of the hold, but amid the light of the tall masts, where they are to collect the winds of space."

* * *

Two venerable and lovable figures still remain to us from the glorious anti-slavery period of Boston—Edward Everett Hale and Thomas Wentworth Higginson; and both these veterans, though past the years of active propaganda, are to be reckoned as on our side in the issue now before mankind. Higginson is one of the founders of the Intercollegiate Socialist Society, and Edward Everett Hale has for forty years been trying to lead the minds of men towards collectivist thinking. Lately, addressing the Phi Beta Kappa Society at its anniversary gathering, (held in New York) Mr. Hale is thus reported:

"And listen to these words of an old man," he went on, gravely sweeping his hand toward his hearers. "Listen to this: There are few things make so much for advancement of all that is worthy as the union of cultured men and cultured women. I am not afraid of a lack of the three Rs in this country. It is to train the leaders that we should strive, to build up the high schools to a higher standard. There are millions of immigrants coming into this country every year, and they must be led, are to be led, by men like you. If you hang together you won't hang separately, and if you don't work together to this end God Himself will bend from His Heavens to lead them.

"But woe to us if we retire upon ourselves.

"I and me. My stocks and my investments and my securities. If that is to be the spirit of men it is better they never were born!"

## The Socialist Woman

Is a magazine that you must have. It is a magazine devoted to the cause of the Socialist women of the world. It is high time for our women to wake up and join their brother comrades in the overthrow of the present society with its multitudinous ills. The Socialist women must have at least one propaganda organ in which to express themselves, to get acquainted with each other, to organize firmly and strongly, and to fight the injustices that obstruct their way. *The Socialist Woman* is full of fire and militant spirit. *The Socialist Woman* is always alive and at the front.

Come, comrades, join us in our work, and prove to the world what women can do. *The Socialist Woman*, edited by Josephine Conger-Kaneko, is published monthly; price, 35 cents a year; for bundle of 100, 50 cents. Send in your subscription and order a bundle to-day for distribution. Address *The Socialist Woman*, 619 East 55th street, Chicago.

Special copies of this issue of the CHRISTIAN SOCIALIST may be had at the rate of one cent each in bundles of ten or more. The articles by Comrades Carr, Watts and Curtis are especially good to circulate just now.

### My Need

Give me the Good, the Beautiful, the True,
'Tis these that feed my soul.
Give me my Creator God,
Then will I have the Eternal Whole.
—Anna M. Conger.

## Comrades of the Cross

The following is an expression of the heart of the average minister of the gospel. He realizes that Socialism must come and that Christianity, together with it, will realize its highest purpose. When every preacher of this country and of the world assumes the attitude of the comrade who writes this letter, the whole problem will be solved. We omit the name of the minister who is thus generously offering his church and his own support for the furtherance of righteousness. He is the rector of an Episcopal church and is setting an excellent example. Read his letter: "I received a few days ago, a sample copy of your paper in which were extracts from sermons of men, some of whom I have the honor to know. I am very much interested in your movement as the only help for Socialism is Christianity. Once divorce it from the Christian religion and your very efforts would hasten the advent of the Hell which you are honestly trying to improve. I shall be very glad to throw open my church to any of your speakers if you care to send them here at any time and would advertise the service. I could take care of two hundred people at least. The collection would not be much, but whatever it was, would, of course, be yours. This is a poor parish or I would be more generous. I pray your movement may continue to be successful."

* * *

"Enclosed find order for $2.15 for which send us two hundred and fifteen copies of your Episcopal edition. Your paper is finding favor here and permits comrades to reach men in the churches hitherto aloof from us." Orders like this from Comrade Keeling, of California, cheer us in our efforts to bring the Socialist message to the religious people.

* * *

"Make the CHRISTIAN SOCIALIST a weekly. I will be one of four hundred to furnish ten thousand names within the next month. God bless the brethren in charge of the CHRISTIAN SOCIALIST." Why should there not be a "four hundred" in the Socialist movement, as well as among the capitalists? and we are glad that Comrade Spear, of Massachusetts, has become one of them.

* * *

Comrade Clampitt, of Missouri, sends in for an order and says: "Please find four dollars for which send me five sub cards and send five papers to some preachers that they may get the true religion." Our good church members will not stand very much longer for capitalistic gospel and preachers will do well in taking the hint.

* * *

An order for sub cards and several subscriptions from Comrade Bell, of Texas, put us a notch closer to self-support. Comrade Bell is placing the CHRISTIAN SOCIALIST among his friends and doing effective work among the preachers. We shall look for some excellent results from his splendid efforts.

* * *

"Find enclosed $1.50 for five copies of the CHRISTIAN SOCIALIST. You are doing a noble work for God and humanity. It is anti-Christian to oppress the world's toilers. It is Christian to give this world a correct and just economic system. Why is it that the toilers who build our mansions live in hovels? They who build the railroads tramp the highways? They who weave the broad-cloth dress in rags? Can you think of any other way to acquire wealth aside from the three, inheritance, labor or stealth? But few of our wealthy men inherited their wealth or earned it by labor. Let us teach this Christian principle to our children that wealth belongs to them who create it and that exploitation is anti-Christian." Perry Engle, M. D., of Iowa. This is the first-class gospel, good Christianity and good Socialism.

* * *

Not often do members of the legislature in the different States find time to do a direct and progressive work for Socialist propaganda, but Comrade Pettigrew, of the Florida House of Representatives, puts in his work in a telling way in the legislature and also hustles for the CHRISTIAN SOCIALIST. In writing for an order, he says: "I am the only Socialist in the legislature. I have been treated well and secured a place on three committees. I think we will pass a constitutional prohibition amendment. We have already passed good temperance bills. I will soon have a contest over my bill for the Initiative and Referendum. I have used copies of the CHRISTIAN SOCIALIST to much advantage." It is not a bad thing to get a little Socialism and a little Christianity into those assemblies and Comrade Pettigrew is taking the right course. Let the good work go on.

* * *

Rev. Everett Wilson, Baptist preacher in Oregon, sends in his subscription and writes the following: "I have long felt the need of a paper setting forth the teachings of Christ along the lines of the principles of Socialism. A friend handed me a copy of the CHRISTIAN SOCIALIST. I have read it and think it about right." We welcome you among us, Comrade Wilson, and know you will prove one of the strong Comrades of the Cross.

* * *

Mrs. Spurgeon, of Texas, gives the capitalists very little rest in her community. She is putting out the CHRISTIAN SOCIALIST by the hundreds in her neighborhood and making the people read and think and talk until everything is full of life around her. Scarcely a week passes but she is sending for a big bundle, sometimes ordering as many as three hundred at a time. Let this inspire others in the cause. We need just that kind of workers in order to gain victory.

* * *

Comrade Godfrey has been taking issues with the evangelists in British Columbia and has made some remarkable speeches in the churches. We believe his straightforward words to the people who are outspoken for righteousness will show them the way and lead them into the light. Keep right after them, Comrade Godfrey, they will soon yield to the truth.

## The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

The Executive Committee of the Christian Socialist Fellowship will meet in Chicago Friday, May 31, at two o'clock. The regular sessions of the conference will begin Saturday, June 1, at two o'clock.

* * *

The secretary and treasurer will make reports to the Executive Committee, May 31, and the conference proper will be based upon these reports, showing who are active, paid-up members, entitled to sit and vote in the conference. The first days of the conference will likewise be occupied with addresses from the leading active members of the Fellowship. Additional addresses and features will be decided upon by the Executive Committee and the conference itself.

* * *

Comrades expecting to attend the conference should send in their names in time, so that the local committee of arrangements may know how large a gathering to expect.

* * *

Comrade G. W. Hamilton, of Globe, Ariz., expects to enter the propaganda work May 10.

* * *

The Milwaukee comrades have organized an encouraging Center, and we hope to see a delegate from that city at the conference.

* * *

The secretary has a good letter from our faithful Comrade Varshag, of Denver, urging that this conference take some action respecting the support of speakers in the field. He also heartily indorses Treasurer Ward's suggestion of an emblem.

* * *

The secretary has felt greatly encouraged by the work of the past two years. The faithful work of Comrades Carr, Donaldson and others antedates that time, of course. But two years ago was the connecting time in this work with the secretary. Comrades will recall the visits of Wattles and Strickland to the home of Rev. Frank S. Goodman in New Albany, Ind. The Christian Socialist opened its columns to correspondence immediately following. That fall the Kingdom Fellowship was formed at Columbus, Ind., to cover the territory in Indiana and Kentucky. It was only intended to include active speakers and writers. And it was not intended to rival the C. S. Fellowship formed later, although at the Louisville conference names, tactics, and methods were brilliantly debated by Comrades Carr and Strickland representing the C. S. and Kingdom Fellowships respectively. The secretary has always believed that personal contact between leaders and workers, however widely they may differ, so they have the same great end in view, cannot but clear the vision of individuals and advance the common social revival and revolution. Hence he gave his enthusiastic attention and whole-hearted endeavor to bring the forces represented by two such notable leaders as Carr and Strickland together at Louisville. The question of name and tactics was settled in favor of the C. S. Fellowship; but the columns of the Christian Socialist have ever been open to reporting the word and work of all comrades delivering the social message to the churches. And Comrade Strickland has always been kindly, sincere and conscientious in his counsel or assistance rendered our fellowship cause. The secretary has been in close touch with the workers of the C. S. and the long-since-disbanded Kingdom Fellowship, and it has been his purpose and prayer to see these forces yet more intimately affiliated. This purpose has been misunderstood by some; but the secretary joined the old Kingdom Fellowship and later the C. S. Fellowship, holding office in both, with the distinct understanding that in no wise would a conflict of obligation or duty be incurred. The past year has witnessed great strides in our propaganda. The little congregation at Grammar, Ind., which Comrade Strickland secured the secretary as his first pastorate is now an organized working class church, in whose pulpit Christian Socialism has been preached and approved. The secretary himself is now a licensed working class evangelist in his own church. And it has been the last great wish of his heart to see the coming Chicago conference bring together the leading church representatives of social betterment.

### THE DEATH-SENTENCE OF LABOR.

**"Even if it be true that the arrest and deportation of Moyer, Haywood and Pettibone from Colorado was by fraud and connivance, in which the governors of Colorado and Idaho were parties, this does not make out a case of violation of the rights of the appellants under the constitution and laws of the United States."—United States Supreme Court.**

## Socialism as It Looks to a French Protestant Pastor

(Translated from a letter of Wilfred Monod in 'L' Avant Garde.)

Socialism is the effort, sublime and pathetic, of the creature Man to raise himself above the "struggle for existence," to make reason, foresight, sympathy tell in the field of economic realities. The law of competition, "every one for himself," is a *pseudo-law*, stupid as it is wicked; it puts man below the level of the beast, for among animals it is not the rule that those of a common species live on the footing of chronic struggle and organized war among themselves. On this point that admirable work of Kropotkin's, "Mutual Aid," gives much light.

Relentlessly, yet mercifully, is the Spirit of God forcing our obsolete civilization and our moribund religions to face the question of property. *I ask myself whether our descendants, casting a backward look upon the ages then gone by, will admit that humanity existed in our epoch;* it may be that the histories of the future will date the birth of a humanity really human from the moment when the problem of property was at last solved. For, so long as the chances of birth or of mental gift dictate the partition of those elementary supplies which are born of the Earth and the Sun and which therefore belong to the whole hungry race of mortals—so long as the haunting vision of riches and the nightmare of poverty obscurely weigh upon the brains of men—who can be free, here below? I mean, free intellectually, free politically, free morally?

Ah! the economic problem is now above all things the spiritual problem. The question of bread is one with the question of the ideal. The petition which Jesus puts on our lips: "Give us our bread," is the center of the Lord's prayer. "The Word became flesh," therefore must the flesh in its turn become the word.

### Parenthood

(From the London Spectator)

(Matthew xxv. 41-46.)

These are the years our God
  Lays down, and nothing loth,
His sceptre and His rod,
  As He were tired of both.

Bids men and women take
  His empire for a while,
To ban, to bless, to make
  The children weep or smile.

All power be yours, He saith—
  Over my little ones.
The power of life and death,
  The power of clouds and suns.

The power of weal and harm
  Be yours to have and hold:
In you they shall go warm,
  In you be pinched with cold.

For every needless tear,
  For all the smiles unsmiled,
For lonely wrong and fear
  Brought on my little child.

*Myself exacts the fee,*
  *A God of wrath and scorn;*
*Better that day that ye*
  *Were dead ere ye were born.*

Contrariwise—His wrath
  Our Lord God puts away—
Your watchful love till death
  I will repay, repay.

Lord of the skies and lands,
  Take pity on Thy dust,
Strengthen our mortal hands,
  Lest we betray Thy trust.